4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

brains in bettering their miserable condition and filthy mode of living. They would have striven to make the beginnings of a history and a literature, or at least to have devised or adopted some mode of writing with which they could preserve these high ideas, and pass them on from generation to generation. Even their language is so poor in words as to hardly express their everyday wants. The Ainu are low in the scale of humanity. They have always been low; they have not sunk, for they have never risen. They have never done any harm in this world, and they will never do any good.

The Ainu are without laws, which, paradoxical as it sounds, to a great extent makes them good. People are never so good as when no harm can be done. There are indeed few crimes among them; no voluntary infanticides; very very rarely murders; no suicides; little theft, and as little treachery among people of the same tribe. Though usually retiring and reserved, they are hospitable on special occasions, and generous with what little they possess. The young show an instinctive reverence for the aged, without considering it a virtue or a duty. Cowardice is despised by the Ainu, but courage, endurance of pain, and hardship, drunkenness, and similar qualities, are looked on as the chief virtues in men. Punishments are seldom inflicted by Ainu on any of their tribesmen, and the crime must indeed be great to raise the whole community against the criminal. If by rare chance some great evil has been done, the chief of the village and all the men assemble, and decide on the punishment to be inflicted. Flogging is the general punishment for the lesser crimes, which, according to Ainu ideas, are theft and assault. The murder of a tribesman is sometimes punished by cutting the tendons of the hands and feet of the murderer, thus disabling him from hunting or fishing. If, however, the man murdered was of another tribe, or a Japanese, this Draconian kind of justice is not administered. Quarrels among tribesmen are settled by private retribution, and no one interferes either one way or the other. These quarrels, however, very seldom occur, as the Ainu are naturally a peaceful people. Imprisonment does not exist, for the simple reason that the Ainu have no prisons. They do not know what a prison is; neither is capital punishment practised by them. According to their own ideas they are not cruel to children, for we

1: Kolarz J-4 (no date) 1954 RR1 Siberia
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groups of aborigines. These included over 300 Tunguz, over 100 Nivkhi* and over 1,500 Ainu. Several hundred Ainu also came under Soviet rule through the annexation of the Kurile Islands. The Soviet Government has tried to strengthen its case for the undivided possession of Sakhalin by asserting that only the Russians were able to establish correct relations with the Ainu, while the Japanese oppressed them. The propagandists of the Soviet régime have even alleged that the Czarist Admiral Nevelskoy, who established Russian rule over Sakhalin, did so with the express purpose 'of defending the Ainu against the acts of violence of foreigners'. The Ainu, the propagandists affirm, gave enthusiastic support to the Russians when they landed in Sakhalin in 1853.[44]

Zadornov, a Soviet writer of historical fiction on the Far East, tries to show that the Ainu are almost fanatically pro-Russian. He asserts in his novel *Distant Country* that the Ainu of Southern Sakhalin looked forward eagerly, throughout the first half of the nineteenth century, to the arrival of the Russian liberators. 'We have been waiting for them for many years, we have been waiting for the time when it will be possible to kill the Japanese', Zadornov's Ainu said.[45]

In reality the Ainu of Southern Sakhalin did not seem to be very keen on killing the Japanese or driving them away. In 1875, when the Russian sovereignty over Southern Sakhalin became final, and when the Japanese formally renounced their rights on the island, 800 Sakhalin Ainu left for Hokkaido. They did not return until 1905, after the re-annexation of Karafuto by Japan. For a long time there was a considerable cleavage between these Ainu re-immigrants and their less advanced former fellow-tribesmen, who had never been away from their home island. This cleavage did not disappear until 1933, when all Ainu were granted Japanese citizenship. Originally the Japanese authorities on Karafuto had put five schools at the disposal of the Ainu minority, but when all members of this minority became full Japanese citizens, these schools were abolished, and the Ainu children transferred to Japanese schools.[46]

Since 1945 the Ainu have frequently been mentioned by Soviet propaganda, and their case has become typical of the hypocrisy of Soviet nationalities policy. While several hundred thousand Japanese were expelled from the new Soviet territories, the Ainu were proclaimed 'equal members of the family of Soviet peoples', and at once granted the right to participate in the elections to the Soviet Parliament.[47] Soviet scholars immediately started to study the interesting Ainu people, and the Soviet Academy of Sciences even set up a special branch in Southern

* Under Japanese rule the Tunguz and Nivkhi lived in a native reserve near the town of Shikuka (Poronaysk). Their administrative head was the Karafuto 'reindeer-king', a Yakut, who, with his family, had fled from Soviet territory.

1: Kolarz J-4 (no date) 1954 RR1 Siberia
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Sakhalin which was entrusted, among other things, with 'raising the cultural and living standard of its native population', the Ainu in particular.[48]

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Three years after the establishment of Soviet sovereignty over Karafuto Russian propaganda claimed that 'a revival of the ancient, original culture of the Ainu people' was noticeable, and that an 'Ainu national literary language' was in the process of being created.[49]

THE 'NATIONAL AREAS' OF THE EVENI AND KORYAKS

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In 1930 three 'National Areas' were founded in the Far Eastern Territory, one for the Eveni (Lamuts), one for the Koryaks, and one for the Chukchi. The last two are still in existence, but the 'National Area' of the Eveni – Okhotsko-Evensky National Area was the official name – was disbanded after four years. It is doubtful whether the Eveni National Area, which covered 400,000 square miles, ever existed except on paper. The Eveni as a nomad people were not prepared to accept the notion of a territory with stable frontiers and a permanently fixed cultural and political centre. The attempt to erect such a centre, first in Okhotsk, later in Nogayevo, failed.[50] The National Area of the Eveni was formally abolished as a result of the progress which Russian colonization by convicts had made around the Okhotsk Sea in the early 'thirties'. By 1934 the proportion of natives in the population of the National Area had dropped to 40 per cent as against 80 per cent shortly before its foundation.

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The Koryak National Area has been able to survive because the Soviet authorities have not yet succeeded in fully exploiting its riches, and have not, up to now, swamped the area with convicts and other settlers. The Koryak National Area covers the northern part of the Kamchatka peninsula, and the adjacent part of the Asiatic mainland. It is 125,000 square miles in area, and had 11,400 inhabitants in 1926. Out of this total, 61 per cent were then Koryaks, 8·9 per cent Chukchi, 7·1 per cent Kamchadals, and 5·5 per cent Eveni. The Russians accounted for 14·3 per cent.

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The leading Soviet expert on the arctic and sub-arctic regions of the Soviet Far East, M. A. Sergeev, considers that the Koryak National Area is, politically and economically, one of the most important parts of North East Asia, in view of its close proximity to Japan and the U.S.A. Sergeev, who wrote the only available monograph on the Koryak National Area, pointed out that the Area had a considerable part to play in Russian foreign trade, and that it could develop into a territory earning for the whole Soviet Union an appreciable amount of foreign currency.[51] Among the economic assets of the National Area Sergeev lists its riches in fish, reindeer and fur animals, as well as gold and oil. All these items should be used for export, whereas the chief importance